TOWN
&
OUNTRY
HURCH

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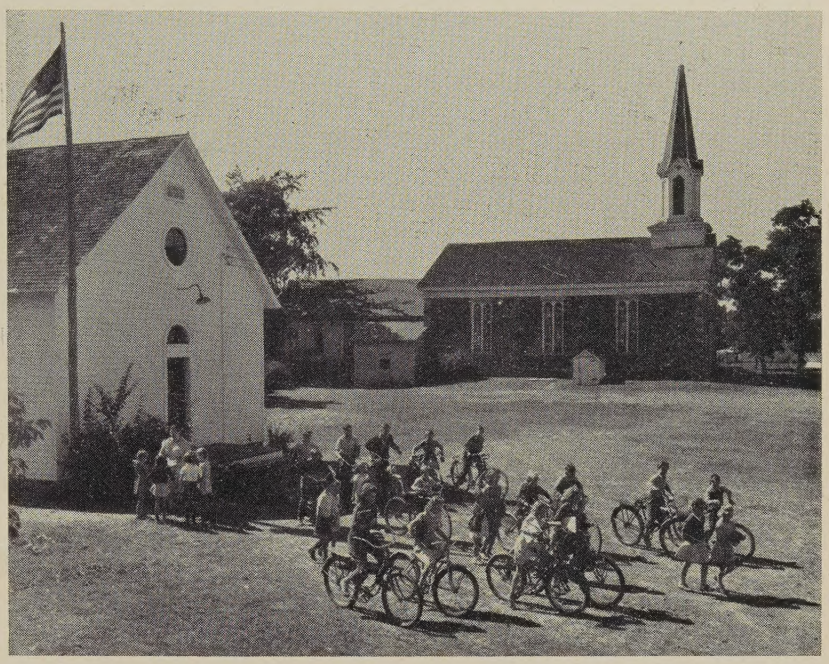
OF RELIGION

The Church and Rural Youth*



U.S.D.A. Photograph by Knell

By O. M. WAMMER

• The church's part in helping our rural youth get their roots down is primarily a matter of Christian education in its broadest sense. We as church members are all a part of this education, collectively and individually. The education must begin in the home, then be supplemented by Sunday school, vacation Bible school, released time school, and whatever other facilities the church as a congregation has to offer.

The job of the churches is to teach our youth Christ, and in order to teach Christ we must know Christ. Certainly, you say, our church knows and teaches Christ. Sure, the institutional church does, but when we stop to think of our church in terms of individual members, then, perhaps, the answer may be quite different. We church members are all teachers, whether we realize it or not. But what do we teach? Do others, our youth in particular, see Jesus in us?

St. Francis of Assisi said to a young monk, "Brother, let us go down into the town and preach."

So they went forth, the venerable father and the young man, talking as they went. They wound their way down the principal streets, around the lowly alleys and lanes, and even to the outskirts of the town, and to the village beyond, till they found themselves approaching the monastery again. Then said the young monk, "Father, when shall we begin to preach?"

St. Francis looked kindly at his young companion and said, "My child, we have been preaching while we were walking. We have been seen and looked at; our behavior has been remarked, and so we have delivered a morning sermon. It is no use to walk anywhere to preach, unless we preach as we walk!"

What kind of sermons do we

(*Continued on Page* 2)

* From an Address at a Lutheran Rural Life Conference, Middle River, Minnesota.

Winston Pote from A. Devaney, N. Y.

(*Continued from Page* 1)

preach as Sunday school superintendents and teachers in the eyes of our youth? What kind of sermons do we as church officers preach? What kind of sermons do we as farmers and businessmen in our communities preach? Are they sermons that help our rural youth get their roots down, or are they the sermons that cause so many of them to stray away.

How are we meeting the problems in parish education in our rural areas? Let us use our Sunday school as an example and take a brief look. It is said that the Christian education or training of the child begins twenty years before it is born—with the education of its mother. Perhaps we should look back, briefly, and see what advancements we have made use of in our Sunday schools during the past twenty years.

We well realize that the problems of the small Sunday school are many; but have we properly enlisted God's help to meet the challenge of our changing times? Do we have more consecrated Christian teachers, or do we teach because we have to. Are our Sunday schools taking advantage of modern equipment and providing adequate facilities to make the best possible use of the short time allotted, or are we still using the same facilities and equipment that may have been inadequate twenty years ago?

Imagine, if you will, a farmer who is given thirty-six hours in which to prepare the soil and plant his spring crops going out with a team of horses and comparable equipment attempting to do so. We know what kind of a harvest he could expect and how foolish we would think him.

We would make every effort to secure the best and most efficient equipment and employ the best of skilled help.

In our Sunday schools we average less than thirty-six hours per year. Are we being fair to our youth if we provide anything but the best in helping them prepare for eternity, especially when we realize that this is all the instruction some children ever receive?

Conrad Hilton is, I believe, credited with this story: Following the first World War there was a serious outbreak of cholera in the Near East. It was spreading like wildfire, except in China where one would expect it to be the worst.

Our Army Medical Corps immediately went to work. They discovered that the Chinese people drank little or no water—mostly tea. That meant they boiled the water, and therein lay the answer to the spread of the disease. Since we controlled the Philippine Islands, the order went out to the natives there to use boiled water to help stop the disease.

Some months went by, and the epidemic did not let up. An investigation showed what was wrong. The natives were using the boiled water, but only as one would use medicine, a few teaspoonsful each morning, and then they would go on to drink polluted water the rest of the day.

May we not be found guilty of feeding our youth Christ by the spoonful, as medicine on Sunday mornings, for instance, and then leaving them exposed to the contamination of the world during the rest of the week. May we help our rural youth get their roots down by feeding them Christ, as a daily food, a way of life, the Bread of life.

The Harvest Moon

The crimson moon, uprising from the sea
With large delight, foretells the harvest near:
Ye shepherds, now prepare your melody
To greet the soft appearance of her sphere;
And, like a page enamoured of her train,
The star of evening glimmers in the west:
Then raise, ye shepherds, your observant strain,
That so of the Great Shepherd here are blest.
Our fields are full with the time-ripened grain,
Our vineyards with the purple clusters swell;
Her golden splendour glimmers on the main,
And vales and mountains her bright glory tell:
Then sing, ye shepherds, for the time is come
When we must bring the enriched harvest home.

—*Edward Hovel Thurlow*

The Search

No one could tell me where my Soul might be.
I searched for God, but God eluded me.
I sought my Brother out, and found all three.

—*Ernest Crosby*

Veterans

PHILIP HUMASON STEINMETZ

• A veteran is a person who has been through some experience. It may have been civilian or military, good or bad, pleasant or unpleasant. But the veteran has come through it without running away or stopping before it is finished.

We are honoring the veterans of our wars this month. What they have done speaks for itself. We are grateful and in various ways we try to express our gratitude.

Every veteran has been affected by his experience. Some are sorry about it, others are glad. Some keep the memory green, others try to forget.

Not all of us are veterans of war, however. But we are veterans of life. We have come through part of it, at least, and we have some experience of being a Christian in a world which is looking eagerly for just about everything but the will of God. We have been jarred and scarred but we have had a taste of the thrill of being part of something much larger than ourselves to which we can give ourselves in devotion—the Church of God.

Always there is temptation to think first of yourself, whether in the armed forces where you try to save your skin or in the Church where you try to save your soul. Some veterans yield to it, thinking and talking of little else than their own good fortune in being saved.

But the good soldier thinks first of his buddies and the carrying out of what the commanding officers direct. When such a soldier becomes a veteran, he is better for what he has been through and continues to be of some good to the one he has been serving.

As we remember the good veterans of our wars, let us ask how good a veteran we are of the Christian life, concerned first of all for following orders and for helping and saving our neighbors.

David W. Corson from A. Devaney, N. Y.

Surplus Foods

• More than 2¼ billion pounds of surplus foods have been donated by the U.S. Department of Agriculture during the first three-fourths of the current fiscal year, for use in school lunch programs and by charitable institutions in this country and by needy persons in this country and abroad.

The donated foods were acquired by the Department in the operation of price support and surplus removal programs, and were donated through the Direct Distribution Program of USDA's Agricultural Marketing Service. Not included in these figures are foods which the Department has purchased specifically for schools participating in the National School Lunch Program.

Distribution of surplus foods to schools and institutions is made in all the States, the District of Columbia, and in five territories.

After all requests for donations of foods in this country have been met, remaining foods are made available to voluntary U.S. relief agencies for distribution to needy persons abroad. During the past quarter-year, 19 of these agencies distributed USDA surplus foods to needy persons in 78 foreign countries.

Most of the foods donated during the past quarter-year were cereal products, including flour, cornmeal, and rice; remaining foods distributed were principally dairy products.

An African Mother's Prayer

Now the children are asleep, my Lord,
I am tired and would spend a half hour in stillness with thee.

I want to bathe my soul in thy infinity, like the workingmen who plunge into the surf to shed the dust and sweat of their bodies.

Let my burning heart feel thy ever-renewing power;
let my clouded spirit be lost in the crystal clarity of thy wisdom;
heal my unworthy love in the waters of thy love which is so true, steady and deep.

O Lord, I couldn't stand being a mother one more day,
if I thought I had to account for all my faults. I am all sin.
My love walks over my wisdom. But I love my children.
I know that their little, seeing eyes see through me,
right to my soul, that they imitate me.
Help me, O Lord, to be good in the deepest of my intentions,
good in all my desires.
Make of me what I wish my children to be,
with a heart that is strong, true and great.

Help me not to be annoyed by the little things.
Give me the large view of things, a sense of proportion so that I can truly judge what is important and what is not.
Lend me strength to be a real mother to my children,
knowing how to turn right their souls and their imagination,
knowing how to help them unfold their dreams and
care for their bodies.

Guard them against evil and let them grow up healthy and pure.

This I ask in the name of our Lord, Jesus Christ.

(Translated by Frederick J. Rex from the French, as it appeared in *Envol,* No. 1, Nov. 1954, the illustrated monthly published in the Belgian Congo. From the Committee on World Literacy and Christian Literature, 156 Fifth Ave., New York 10, N. Y.)

Organ Composition Contest

• Under the auspices of the American Guild of Organists a prize of $200.00 has been offered by the H. W. Gray Company, Inc., to the composer of the best organ composition submitted.

Works in the larger forms, such as Sonatas, Suites, etc., will not be considered, since the aim of this contest is to find a composition that combines musical excellence with practical length and usefulness.

If in the opinion of the judges the desired standard is not reached, the award may be withheld.

The board of judges will be: Dr. Seth Bingham, Chairman; Paul Callaway and George Frederick McKay.

The winning piece will be published by the H. W. Gray Company, Inc., on a royalty basis.

The manuscript, signed with a nom de plume or motto and with the same inscription on the outside of a sealed envelope containing the composer's name and address (together with return postage), must be sent to the American Guild of Organists, 630 Fifth Avenue, New York 20, N. Y., not later than February 1, 1960.

1960 Yearbook of American Churches

Up-to-the-minute, Accurate Information for All Church Workers

The Yearbook of American Churches has been for forty-three years the standard one-volume reference work on American church life. This new edition provides accurate, up-to-the-minute information on more than 260 religious bodies for use throughout 1960.

An Aid to Church Workers

Here the church worker has at his fingertips information on all Protestant denominations . . . facts on membership, per capita giving, names and addresses of executive boards, committees, staff. There are lists of Christian colleges, their locations and affiliations; religious periodicals; cooperating agencies.

For the Pastor

Of real help to the local pastor is the Calendar of the Christian Year which the *Yearbook* contains. The calendar shows the dates of Christian observances through 1963. A section devoted to recent trends in church life is also of immediate interest.

No wonder the *Christian Century* says of the *Yearbook:* "This annual publication is by all odds the most comprehensive and valuable single reference on American church life. Every church office and library and every minister should secure and use it."

Since 1941 Dr. Benson Y. Landis has been editing the *Yearbook of American Churches,* bringing to the work a scholarly background and a deep understanding of the needs which such a book must fill. Under his editorship the *Yearbook* has been enriched and increased in usefulness.

The *Yearbook* sells for $5.95 a copy. It is sturdily bound for hard and frequent use. Order a copy from the Office of Publication and Distribution, National Council of the Churches of Christ in the U.S.A., 475 Riverside Drive, New York 27, N. Y.

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Purposes of This Journal

The purposes of this Journal are:

A. To encourage cooperation among rural churches.

B. To improve the administration of the local church, this to include organization of the church, finance, religious education, community relationships, and the training of lay leadership.

C. To stimulate the development of a Christian philosophy of rural life, this to embrace ethical issues in agriculture, social reconstruction, and government programs; and the content of the minister's message.

Part of Larger Program

The Journal is an important part of an enlarged "cooperative rural church program" that will encourage a national "rural church movement."

Tomorrow's Agriculture*

BYRON T. SHAW

• The history of farming in this country seems to be divided broadly into three periods. The first—extending from Colonial times through World War I—was a period of physical growth by the development of new lands. In general, total farm output during this first 300 years increased only as additional cropland was put under the plow. Acre for acre, crop yields remained about the same.

Fortunately for our country, there were farsighted individuals during this early period who knew that good farmland would one day all be farmed, and that if we were to build a great nation something had to be done to increase farming efficiency. The Philadelphia Society for Promoting Agriculture was the first organized group to tackle this problem. Its efforts and those of other like-minded groups brought about the establishment, 100 years ago, of the Land Grant Colleges and the U. S. Department of Agriculture.

Research was encouraged, and new farm practices began to emerge. But even fifty years later crop yields on the average remained the same. Many changes in land use occurred that should have improved yields. Vast areas of highly fertile virgin land were plowed up, and worn-out areas were discarded. Millions of acres of potentially productive wet land was drained. Fertilizer and lime use increased in substantial quantities. New, higher yielding crop varieties were introduced and controls were developed for a number of insect pests and crop diseases. Yet with all these improvements yield levels stayed about the same.

There was only one possible conclusion. All the improvements in farming that had been made had barely succeeded in offsetting the decline in soil productivity that was taking place.

Public concern over this situation was mounting by 1908, when President Theodore Roosevelt convened the first Governor's Conference to consider resource problems. Out of this conference emerged the conservation idea.

The second period in our farming history—covering roughly the years between the two World Wars—is notable for two developments. The first of these was the application of mechanical power in farming, which gradually released millions of acres from the production of feed for horses and mules. These acres became available for food production. The second important development was the action taken, on a broad front, by the Federal government, by the States, by industry, and by farmers to improve our agriculture. Research was given due recognition.

The third period in our farming history is the one we are in now. Today we can see the fruits of the efforts started in the earlier period.

Crops and Livestock

In 1939, when World War II broke out in Europe, American farmers produced a 2½ billion-bushel crop of corn on 88 million acres. Last year, they produced a record 47 percent more on 15 million less acres. The story repeats itself with virtually all major crops. The 740 million bushels of wheat produced in 1939 took 52½ million acres. Last year, on about the same acreage, the crop was 1 billion, 460 million bushels—virtually double that in 1939. Production of oilseed crops has almost tripled since 1939.

It is the same with livestock. In 1958 we had nearly 3½ million fewer dairy cows than in 1939, but each cow produced 7/8ths of a ton more milk during the year. For every two eggs a hen laid in 1939, her descend-

(*Continued on Page* 6)

* From an address at the Joint Meeting of the Philadelphia Society for Promoting Agriculture and the Franklin Institute, in Philadelphia, Pa., April 22, 1959.

(*Continued from Page* 5)

ant is laying about 3 eggs today. Total egg and poultry production is up 108 percent. We have 60 million beef cattle and calves on the same pastures and range lands that in 1939 supported only 30 million head. We had a pig crop of 95 million in 1958 on the same farm plant that produced 87 million in 1939.

All told, we produced 54 percent more farm commodities last year on fewer acres than we had in 1939.

Man Power

The story is not all bright, however. From the economic standpoint, as you well know, farmers have not shared equally with the rest of us in the progress our country has made during the past two decades. They benefited greatly from the adoption of technological improvements when the markets were expanding during World War II and the rehabilitation years. Their purchasing power rose rapidly, and they began to pay debts, to buy land, livestock, and equipment, and to make many farm and home improvements. But as the general level of prices rose, it brought rising costs for farm labor, machinery, and production supplies of all kinds. Then, when the special needs of war and rehabilitation had been met, prices received by farmers began falling, and surpluses began piling up. Thus, in recent years, farmers have been caught in a cost-price squeeze. And the burden of farm surpluses has been felt by the entire economy.

The Future

And now let us look to the future.

We're all aware of the present rapid increase in our population and the predictions that this trend will continue. The Census Bureau estimates that by the year 2010 we may have 370 million people—more than twice the population we have today.

This means that just to maintain our present diet levels, we will require twice as much food and other farm products as we're consuming today. To make our people fifty years from now as well fed as they should be, farmers will have to at least double their present crop output and more than double present production of livestock products.

At the same time, the amount of farmland available is not likely to be increased much beyond the acreage farmers are using today. Some new land can be brought into production by various methods. But, as our population increases, considerable present farm land will go into urban and other non-farm uses. Trends also indicate that our farms will continue to increase in size and decrease in numbers, and that additional farm workers will seek part- or full-time employment in towns and cities.

In summary, then, we can expect that tomorrow's farmers—with only a little more land and considerably less manpower—will have to produce for a rapidly increasing population, whose needs and desires will influence, more and more, the kinds and qualities of products produced. This means that we must do much more research also in the economics of production, utilization, and marketing—so that we can give farmers the information they need to make the right decisions in adjusting their operations in light of market demands.

Your Harvest Festival

• Have you overlooked ordering *An Order of Service for a Harvest Festival* for 1959? If you have, you may still secure copies from your denominational board or from the Department of Publication and Distribution, National Council of Churches of Christ in the U.S.A., 120 East 23rd Street, New York 10, N. Y., at the following rates: Single copies, 5 cents each; 100 copies or more, $1.50 for each 100 copies.

The Sabbath

• There is no civilization without morality; there is no morality without religion; there is no religion without worship; there is no worship without a church; there is no church without a Sabbath.

—*Francois de Chateaubriand*

Guidance Programs in Rural Development

• School drop-out rates are high in many rural counties and large numbers of young people who do complete high school never go on to college. In addition to the personal loss involved, this situation has a direct effect on economic development. Potential leaders who could contribute much-needed business management and organizational skills are lost to the community because of indequate training and education.

Under Secretary Morse of the U.S. Department of Agriculture recently wrote chairmen of all State committees on Rural Development, urging an immediate campaign to promote stay-in-school, guidance, and higher education projects. Enclosing a set of action guides for use in such projects, Mr. Morse observed, "More and better education is a major need of young people in most low income areas." Publications included in the guides were *Community Action to Promote Education Beyond the High School,* issued by the Committee for Rural Development Program, *National Stay-in-School Campaign,* Office of Education, U.S. Department of Health Education and Welfare, and *Helping Rural Youth Choose Careers,* U.S.D.A., Miscellaneous Publication 771.

"Vanishing Americans"

• Is the family farm doomed? In the *Saturday Evening Post,* September 15, 1959, the A. O. Smith Corporation reports that the Ringgenberg family is making a go of it on a 200-acre dairy farm near Pierceton, Indiana. They started in 1946 with sixty "good-for-nothing" acres and a thousand-dollar debt. Today, the Ringgenbergs are feeding a herd of ninety Holstein. "No secret to it," says Gene, "it is a matter of managing the farm as a business—using the new tools and ideas and methods that'll help you produce more efficiently." And "there are no hired hands at Green Top Farm."

Gene and Sally Ringgenberg have a twelve-year-old son, Kerry, and a ten-year-old daughter, Karen. They are proving that an independent family unit can thrive on the farm.

"When Adam Delved . . . ."

E. G. KETTLEBOROUGH

• The trouble with Adam was that he thought he was superior to God. He hasn't changed much since. Take this matter of "delving"—digging to you.

When Adam arrived in this world he didn't have to dig at all. God had already done that. "And the Lord God planted a garden eastward in Eden; and there he put the man whom he had formed." The garden, as we know, was well stocked. All Adam had to do was pick and eat. And you can bet your life that the fruits, vegetables, nuts and grains had lots of flavor, and were filled with all the proteins, minerals, carbohydrates, fats and vitamins that would keep Adam's body in good repair and good health.

Adam (the word is Hebrew for MANKIND) whether you take the Biblical point of view or the Evolutionary point of view, was the last of the living creatures to appear on the earth—in fact, a *long* last. We know today that man has been on the earth for the teeniest, weeniest bit of time geologically speaking. But for untold ages before Adam's arrival God's garden fed and clothed myriad forms of life from the virus to the Brontosaurus—and some of them were mighty big eaters.

One of the basic assumptions of the Christian faith is that God knows best and since he made us and everything else it is wise to follow his directions. If this assumption is true at all, it must be true in the physical as well as the spiritual sense. Now there is clearly a big difference between the way God gardens and the way Adam does it. Could God be right?

Adam is a funny fellow. He has great ingenuity for turning things upside down. "Bottoms up," seems to be his motto. Have you ever noticed how Adam gardens? "Bottoms up," of course. He doesn't like the top of the soil, so in goes his spade or his plough and the bottom is on the top before you know it. Now in this Adam does clean contrary to God. (By the way, have you ever wondered who comes along when you aren't watching and digs up the earth in the woods and hedgerows to sow the wild flowers you like so much?)

Let's take a look at God's way of preparing the seed bed.

Millions of years ago, when the earth cooled and became solid rock, God began his garden. The winds, water and frost, the movement of glaciers and rivers and huge bits of loose rock gradually ground the rock into finer bits and pieces, until much of it was reduced to gravel, sand and clay. This was the foundation of all the soils. Then plants which began life in the surface waters of the earth migrated to the land as lichens and mosses, some of which can even grow on bare rock. Generations of these lived and died, and gradually built up a bed of decayed vegetation on top of the basic mineral soils. Millions of microbes went to work on this decayed organic matter, breaking it down and forming a humus layer. This with the help of the elements and earthworms was worked into the top layers of the sand, and soon sufficient living soil was produced to grow the kind of plants we know today.

As soon as the land plants came along the building up of the humus content of the soil went on rapidly. Each generation of vegetation, when it died, lay on top of the soil, building up year after year a deep layer of organic matter teaming with all sorts of bacterial life providing a living medium in which living plants could grow in great abundance.

Notice again that the decayed vegetation lay on *top* and there was no one around to turn it under until Adam came along. The question is, why turn it under? If one must dig and plough, why not take steps to see that the top soil is always kept very rich in humus, decayed vegetation? This is obviously the medium in which plants are meant to grow; not in sand or clay stimulated with chemical fertilizers. But, of course, nowadays, somebody wants to sell chemical fertilizers.

What does all this add up to?

In brief, soil is not bare sand or clay, but a living mixture of these and decayed organic matter teaming with all sorts of life. It is living soil which grows healthy living plants which in turn feed animals and humans, passing on the chain of life to them. Life comes from life.

About the only way to get wholesome, healthful, unrefined food today is to grow it yourself. Anyone who can lay his hands on a patch of land for a garden is very lucky indeed. Gardening, after the initial breaking up of the soil need not be hard work if we follow God's plan. The idea is to build up soil rather than dig it up. This is done by keeping a deep mulch at all times. But don't take my word for it. Get a copy of a book by Miss Ruth Stout, "How to have a Green Thumb without an Aching Back." This is obtainable from Miss Stout, Route 1, West Redding, Connecticut, or through your book store, for $3.00. Miss Stout has practiced this method for seventeen years with marvellous results. No digging, no compost pile, no artificial fertilizers, no poison sprays, no mud and dirt on feet or produce. Worth investigating? Just pick and eat. Sounds rather like the Garden of Eden.

—Reprinted from *The Church—Farm—Town,* Episcopal paper published at Cowansville, Quebec, Canada

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One In Five For Church Use

• One-fifth of all new motion pictures, filmstrips and other audiovisual media released during the past year were produced primarily for church and church school use, according to the 34th Annual Blue Book of Audiovisual Materials. Of the 2,093 titles listed, 415 come under the heading of religion and ethics.

Good Neighbors on Family Farms

STANLEY HAMILTON

• David Brooks and his wife, Phyllis, live with their three small children on a farm in Darke County, Ohio, five miles north of Union City. They love rural life and believe that the family farm is the best place on earth to rear their youngsters. Along with thousands of other young farm couples, Dave and Phyllis have had their share of economic troubles in the past four years. In the spring of 1956 a health problem was added. Through March and April Dave was bedfast with a severe attack of hepatitis. For those two months Phyllis did the farm chores with the help of neighbors and relatives.

Dave and Phyllis, in the long tradition of Darke County, have always been good neighbors. They have been active in the church and in community affairs. Dave is president of the Darke County Farmers Union. It was but natural that the neighbors should rally around to help them in their trouble.

I

The little family has been very grateful for the help of the community. But now it is the first week in May, close to corn-planting time, and the ground is not ready. Dave is improving and is allowed to be up and around, a little at a time. He sits near the window and looks out across the unplowed fields. He is worried. How in the world will he get his ground ready? The planting would not be much of a problem; relatives could take care of that. But it is too much to expect the neighbors to plow the corn ground. The season has been wet and most of the farmers in the area are behind with their own work. Besides, the neighbors and relatives have already given so much help.

Dave shares his worries with Phyllis. She smiles and tells him to stop worrying. Her eyes shine as she reassures him. Maybe she knows something. The week-end passes—clear, bright days—and the ground is drying.

Tuesday, May 8, dawns clear and mild. Dave is gaining strength and this morning he is up and seated in a rocking chair near the window, looking down the lane toward the road. Suddenly he hears the roar of a tractor. It is turning in at the lane. Here comes another—and another—and another. More tractors and more noise. They are all turning in at his lane. Phyllis comes in smiling and happy. She helps Dave walk out to the yard where a chair has been placed for him. The men on the tractors wave at Dave and shout greetings to him. Still they come, more and more tractors, until Phyllis and Dave count 24, all equipped with plows and ready to go. They turn in to the small field, 20 acres, and begin. In an hour it is done.

II

The men drive their tractors to the larger field, 52 acres. Round and round they go, and in two more hours that too is done. Dave Brooks' corn ground is plowed. The tractors are driven back to the barnyard and the lane. The men gather for a social time. Dave's uncle and the little country store at Cosmos have provided ice cream and soft drinks. There is a lot of fun and good-natured banter.

When the refreshments had been stowed away Dave thanked the men and said, "Fellows, I've got 300 gallons of gas there in the storage tank. That won't fill all your tractor tanks, but I'd like for each of you to take some, whatever you can." There were yells of derision: "You can't get off that easy"; "Don't worry, you'll have to come and help us sometime"; "Take it easy, Dave"; "See you in church." Laughing and shouting the 24 men drove their tractors away, down the lane and home along the country roads.

But that was not the end. Next day 12 men, these neighbors of Dave Brooks, came back and worked the 72 acres of corn ground. They harrowed and disked it and made it ready for planting. About three acres in one field didn't work up very well, so they did it over again. All this took three hours. Then they were gone.

Dave and Phyllis frequently reflect on the Good Neighbor Policy as it is practiced in Darke County, Ohio. "Neighbor" is a precious word. It comes to us from the old Angles and Saxons and means "nighdweller." This good neighbor policy, mutual aid, helping one another—what does it mean to American life? It means sharing, the Christian religion applied in the fields and the homes. It is the very essence of what we regard as highest and best in the American way of life.

But is it *efficient?* Well, *no,* it isn't. Any one of these neighbors of Dave Brooks' could have found plenty to do on his own farm. Some of these men did not have their own corn ground ready. And there are always fences to mend, machinery to repair, barns and tramp sheds to clean out, and a thousand and one little odd jobs to do. But in family farm neighborhoods the pattern of helpfulness has long been followed, and it will continue as long as the family farm abides.

There are places in America where such mutual aid has been displaced. In one Ohio farm area, where outside "investment capital" has come in, the farmers cannot help each other. Here are farms of 3,000 and 5,000 and 6,000 acres, good prairie and drained marshland. Drive across this section and count the homes, churches and schools. It isn't much of a chore; there are not many to count. These are not neighborhoods. But here you will find very efficient farms. The operators are tenants or hired workers. Most of the land is under the careful direction of a farm management company. The work schedule is laid out by the company and there is no spare time in which to help a neighbor.

In this area the machinery and equipment are bought at wholesale from the manufacturers. The com-

pany has its own elevators, supply houses and feed mills. Go into the trade centers and the towns and ask the merchants what all this means. They will tell you that it means death to the small town. And what does it mean for churches and schools and any semblance of community life? For them too it means death, slow but sure.

III

There are those who say: "There is no place for the family farm. It is inefficient. The trend is toward big, mechanized, efficient farms. If the little fellow can't make it let him move to town." Some agronomists, many agricultural economists and some high officials of the U.S. department of agriculture join in this dismal chorus. What are they driving at? Is efficiency an article of faith? Was man made for efficiency, or is efficiency supposed to serve man? What do Dave Brooks, his family and their neighbors think about efficiency? Well, they aren't opposed to it; neither do they worship it. They prefer to take a little time to live, to have a little fun and to help each other. With them, as with other church-centered and family farm groups all over America, neighboring comes first. And here is a closing word for the efficiency experts: It is going to be that way for a long time, praise the Lord!

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Why Do Good People Suffer?

DR. ROBERT W. YOUNGS

Minister, First Presbyterian Church, Wichita, Kan.

• We are ever baffled by the injustice of the moral world. "Why?" is the most timeless and universal of all questions, as old as the first tear and as recent as the latest newscast. We can see a reason for scoundrels dying young, but why the untimely death of saints? We can justify a gangster's being stricken with disease, but why little children? We can accept adversity in the life of an infidel, but why in the life of the faithful? The Bible gives us answers to these questions.

For one thing, the Bible reminds us that good people sometimes suffer because God through nature can be no respecter of persons. (*"He maketh His sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust."*) This is a world of law and order, where all people are subject to cause and effect regardless of their virtue or lack of it. Good people are just as susceptible as bad people when they are exposed to contagious diseases. They strike the ground just as forcibly as wicked people when they slip and fall. The world would be an unscientific and unpredictable place in which to live if it were not this way.

For the sake of an orderly world, good people have to live under the same conditions as wicked people, except that good people have a faith and fortitude which make them masters of fate and of adversity.

Then, too, the Bible shows us that good people sometimes suffer because they do not temper goodness with other necessary qualities in life. (*"Be ye therefore wise as serpents, and harmless as doves."*) In his parable of the dishonest steward, Jesus was suggesting to his followers that they might suffer less if they had foresight as well as faith, realism as well as idealism, and industriousness as well as spirituality. We can be good as gold, and yet suffer poverty if we do not work and save. Very often, good people suffer because they have no prudence to go with their prayers.

Furthermore, the Scriptures reveal repeatedly that good people suffer because suffering is one of the best ways that God has of bringing out the best in life. Consider how the Apostle Paul, suffering the infirmities of his flesh, found that when he was weak, then he was strong. Such godlike qualities as love, patience and compassion are called forth in us by suffering. Without suffering, life would be mechanistic and animal-like, not godlike. A life that knows at least a little suffering never grows complacent.

And, most important of all, suffering is God's way of improving the world. If no one but wicked people suffered, we would harden our hearts and say, "They deserved it"; but when saints suffer, we cry, "This must not be." Nothing moves us more to contribute generously to the cure of cancer than what cancer does to the noblest people. Our world is evolving from chaos, savagery and imperfection toward some final realization. The suffering of good people has ever been a prime factor in motivating its rise. It takes Edith Cavell before a firing squad, Joan of Arc at the stake, millions crippled with arthritis, confined with tuberculosis, paralyzed with palsy, before we really attack these enemies of life with our money, our brains and our blood.

With consummate understanding and skill, Cyrus Bartol wrote of suffering, "What pains and tears the slightest steps of man's progress have cost! Every hairbreadth forward has been in the agony of some soul, and humanity has reached blessing after blessing of all its vast achievement of good, with bleeding feet."

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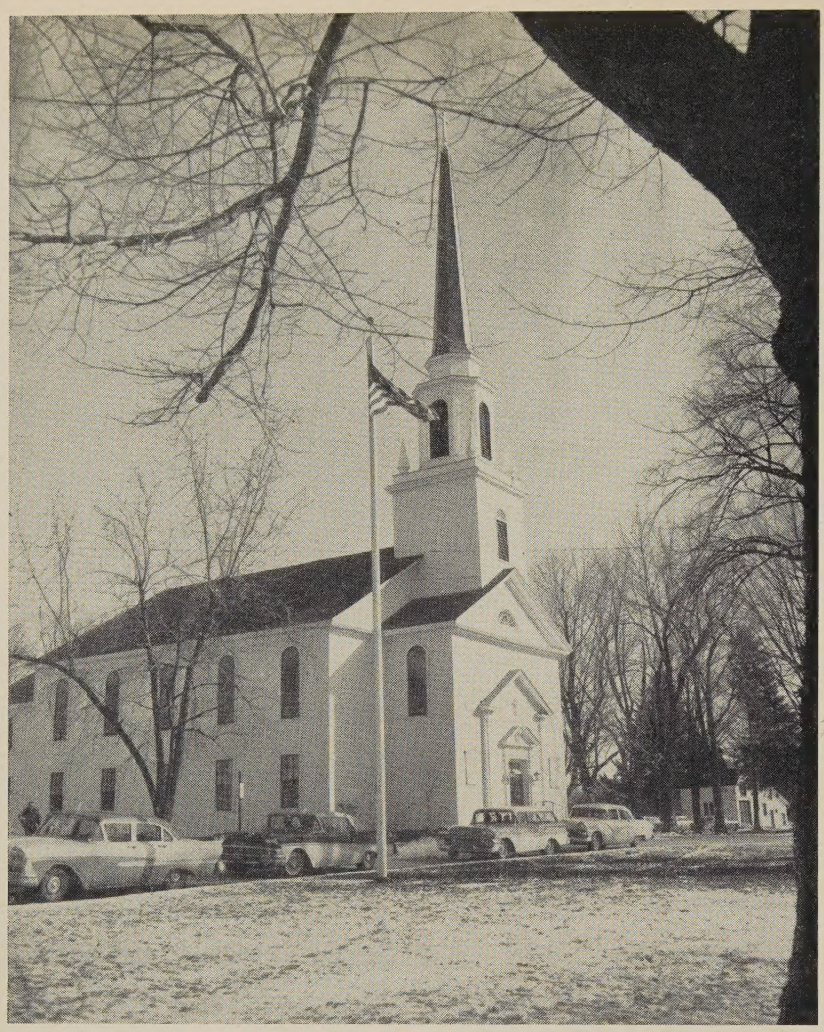

Church at Holden, Mass.

A. Devaney, N. Y.

What's Happening in Rural Communities?

• "More recently more complicated patterns of intercommunity relations are appearing," John H. Kolb states in a summary and interpretation of forty years of rural social research conducted at the Wisconsin College of Agriculture in the book, *Emerging Rural Communities* (The University of Wisconsin Press, Madison. 1959. $4.50). Early systems of group relations, designated as small neighborhoods, were first organized, followed by formation of villages and towns and town-country-communities. The last are now becoming more varied in characteristics and complicated patterns. Also, compared with earlier years, rural people generally are having contacts with more communities. Comparisons are made at various points with similar studies in other states.

The rural neighborhoods, many of which survive with an integrity of their own, were in early days "often relatively removed from the many influences of the general society of which they were a part." In many cases the small groups of families in neighborhoods "deliberately avoided city contacts because they were considered harmful to country ways of life." They had among themselves "social security in their numerous interpersonal relations." Here they built schools, churches, taverns, cheese factories, blacksmith shops, general stores, etc. Here they nurtured acceptable standards of living, practiced mutual aid, and developed norms of social intercourse.

Neighborhoods were never "completely isolated from other groups" and were not "entirely independent and self-reliant." Neighborhoods were influenced by general religious, political, and commercial organizations. Interneighborhood contacts have increased, "as well as more frequent contacts with village and town centers when the facilities for travel and communication developed."

In Dane County, Wisconsin, the number of small neighborhoods in 1950-51 was 38 percent less than 1920-21. Neighborhoods sometimes "disappear" by becoming larger units, and sometimes lose their identity by inclusion in larger areas nearby. In Wisconsin, and in other states cited, new rural neighborhoods tend to appear, but not rapidly enough to affect the general trend toward fewer total neighborhoods per county. Nevertheless there is "a tendency toward stability and continuity on the part of those which do persist."

Among the neighborhoods persisting "religious contacts over time evidenced no significant differences and only a few changes from period to period." "As with education, religion from the first played an important part in the life of many active neighborhoods. However, during the last decade, 1940-41 to 1950-51, changes were beginning to appear which more recent observations confirmed, namely a lessening of influence and a scattering of religious contacts in some country situations, thus contributing to the numerical decrease of open-country neighborhoods."

An intensive study was made of forty-five neighborhoods that were active during the four periods of study, over forty years. "Through the entire interval of study there was a strong tendency for the religious contacts to hold first place among the open-country and for the economic contacts to do the same in the hamlet neighborhoods. How-

ever, the religious contacts have become less forceful recently. . . . Those open-country neighborhoods which institutionalized their contact relations were more likely than the others to remain active." "Contacts in combination" are "of special significance." "When religious contacts were combined with those of nationality or even education, strengths could be observed which were different from those any process of addition could yield."

"The implication is obvious—group arrangements do not yield to simple, single comparisons or explanations; they are complex, calling for more and more careful and complete studies."

The families that settled in villages were less homogeneous than those on farms or in the smaller neighborhoods. They engaged in a variety of occupations, often serving the farmers nearby, but the differences set village people apart from farm people "and led them to establish group patterns of their own and to build their own separate institutions, such as schools, libraries, churches, hospitals, hotels, opera houses, factories, and merchandising, marketing, and financing establishments." The village people also incorporated as municipalities, and "cut themselves off governmentally from local town (township) units."

"But changes are in full swing and have been for a long time. Farmers, nonfarm country dwellers, villagers, and small-town people face the necessity of working out mutual ways and means for education, including elementary, secondary, and adult, as well as common plans for recreation, centralized and flexible plants for processing and marketing agricultural products, methods for extending communication and electric power services, and arrangements whereby country and village or small-town churches may recognize each other, if not actually work together. The processes for these readjustments are often slow and frequently socially painful, filled with conflicts, but they are inevitable. Modified plans for local government will probably be the last to emerge.

"The evidence is unmistakable that a third pattern or form of group relations in rural society has been emerging for some time, namely, town-country communities. Dr. Charles J. Galpin, pioneer in the observation and study of rural society, very early actually experienced this merging of country and village or small-town groups to form such town-country communities. He termed it a process of 'rurbanization' because it included aspects of both rural and urban life as they were known then. . . .

"Multiple community patterns are the most recent to emerge. They are formed by the mutual interdependence of local groups with different functions localized about different centers. The process is one of differentiation and of interrelation as illustrated in the studies of Walworth County. In the early study, 1911, . . . it was found that town and country interests were merging into unified community systems. But eighteen and thirty-six years later the restudies showed that these town-country communities, instead of becoming more complete and more nearly self-contained, were actually being differentiated into what could be designated as types with distinguishable characteristics. . . .

"Communities were found to exist within communities and also within the penumbra of urban groupings, as well as to be permeated by organized interest groups. It soon became evident that group ar-

(*Continued on Page* 12)

Christ of the Andes
Symbol of Permanent Peace between Argentina and Chile

A. Devaney, N. Y.

(*Continued from Page* 11)

rangements in rural society are complex and do not respond to simple or single explanations. They were not discovered in some form of hierarchy or in assumed positions on a continuum, but rather in reciprocal 'systems of interrelatedness,' as stated in the conclusion of the early Walworth County study. This is the general framework for thinking and studying within which the researches reviewed here have been carried on.

"There were also studies of groups in rural society whose identity and character are most responsive to the element of special interest or particular concerns and least, although not entirely unresponsive, to the dimension of place or locality. Such interest groups may be informal and nebulous or formal and organized; only the latter are considered. . . .

"The year 1900 has been suggested as a transition date when organized interest groups shifted in character from relatively restricted local forms to more widely varied and specialized forms. It was about this time that rural society was exposed to the many means for intercommunication such as telephone, free mail delivery, automobiles, hard-surfaced roads, daily press, and radio. In the pioneer days there were the informal and itinerant husking and building bees, and the more formal local organizations such as anti-horse-thief and cattle-raisers' associations, as well as local units of fraternal, political, and religious associations. More recently a plethora of organized groups of many kinds characterizes most local communities, more than fifty having been identified in a single Great Plains community. On state and national levels there are, of course, thousands of voluntary associations of nearly every kind and order, for economic endeavors alone, 'more and more powerful than in any other country.' "

Under "Practical Social Action References," the following are among the statements:

Practical implications flow from every reasonable research, since practical and theoretical phases can hardly be separated. Any proposition theoretically sound will be sure to serve some useful purpose at some time, and any practical scheme which is not theoretically valid is not trustworthy. These are two aspects of the same proposition.

"Sometimes the two phases, study and action, were carried on concurrently. During the last restudy in Walworth County tentative research findings were presented to evening discussion groups with members of school reorganization committees and farm and village organization leaders present. The researcher, in the midst of a crossfire of questions, gained many clearer insights into the meanings of his materials than he was able to get in separate interviews with individual families. There were times when his assumptions were called into question and he was asked to give interpretations of what he thought his preliminary conclusions meant in terms of the problems of town and country school administration or trade and social relations between farmer and townsman. Other times the local participants said what they thought. Practical results did follow, especially in regard to school reorganization. . . ."

—B.Y.L.

Brotherhood Week

• Cornelia Otis Skinner, actress and author, has been named national chairman of Brotherhood Week to be observed February 21-28, 1960, sponsored by the National Conference of Christians and Jews.

In accepting the post of national chairman, Miss Skinner called on all communities throughout the United States to participate in the 1960 observance and to begin planning now for local Brotherhood Week programs.

The annual celebration of Brotherhood Week was first suggested in 1933 by Monsignor Hugh McMenamin, a Catholic priest of Denver, who proposed that the National Conference of Christians and Jews organize a special period when Americans of all religious groups might focus their attention on the problem of living together in good will and understanding.

New Cambria Rural Parish

• The United Church of New Cambria, Missouri, is Congregational and Presbyterian, the only church in a village of 300 and part of an interdenominational larger parish.

If one stops and looks at a week's schedule of the United Church one begins to see what Church really means to a community such as New Cambria.

On Sunday, 155 persons came at 9:30 A.M. for worship and inspiration (the weather was bad, too). This was followed by Bible study and discussion during the 10:30 Sunday school hour. In the afternoon a committee of six, plus the minister and his wife, made plans for launching two youth groups. Important is the fact that none of the six had children of this age but were willing to give time to this important part of church work.

Monday, the church board approved many recommendations made by the 100 persons who attended recent functional committee meetings.

Tuesday, the Parish Council met in the church parlor to carry out the business of the cooperative venture of the four church fellowships in Ethel, New Cambria and Bevier. A 4-H Club is heard in Liebeck Hall. "Heart, Health, Hand and Head"—the 4-H slogan—finds a ready ally in the church.

Wednesday night found the choir at work. In Liebeck Hall, ten men and boys are having clean, decent fun playing dart baseball. No age limit here! Sometimes it's father and son!

Thursday afternoon, after school, the girl scouts met and found fun, help and guidance. The junior high school Sunday school class prepared to serve refreshments at the school kitchen. Why? The Salvation Army needed funds.

Friday, the pastor met with representatives of eight committees to work on future plans for church. The smell of soup and chilli filled the church building. Everything was ready for the Chilli Supper in support of the Fire Department. Church is concerned with the welfare of the community, so there is no charge for use of the building, equipment,

lights and heat. Then at 7:30, the lights stay on for dart-ball again. Different teams this time. Some are members of the church and some are not, but all are welcome.

The lights are seldom off at the United Church. The door is wide open. How could the community possibly get along without it?

Publishing House on New Hampshire Farm

• Wake-Brook House, Sanbornville, N. H., publishes a list of books that are hand-bound in cloth in a wide variety of colors. The work is done in a farm house by skilled craftsmen. Books are designed by Helene Geauque, wife of Edwin P. Geaque, the director, who has issued a statement, "About Wake-Brook House," from which the following is taken:

"Whenever we make a sale at Wake-Brook House, we like to think we have not only sold a book, but that we have stimulated a friendly interest in what we are doing and what we are planning for the future. . . . Not infrequently, however, we are brought up short by someone who exclaims in surprise, 'How long has this been going on and why have I never heard of it?' It seems timely, therefore, to go over the whole thing again.

"The publishing business, nationally and internationally, is big business. It is big in terms of the money involved and big in terms of the number of books and magazines published every year. Being so big, it has to operate on a coldly impersonal basis, with profit for stockholders of the corporations. All this is as it should be, for money has a right to earn money. However, in this strictly commercial operation, only publications which are sure of finding mass readership have a chance to appear. Work which may be on a high level artistically may not get into print because there is not a sufficient market for it. Readers who are highly selective may not be able to obtain in print work which might have an appeal for them because of its excellence or its special interest.

"There is a great need for organizations which can provide audiences and markets for this fine work without having to be motivated solely by profit. There should be some way in which this work of high quality but limited appeal can be available to the highly discriminating audience who can appreciate such work.

"In the hope of making a contribution toward the fulfilment of this ideal, Wake-Brook House was founded in 1946. With an Editorial Committee made up of unpaid volunteers, many of whom occupy prominent positions in the world of arts and letters; and a few dedicated sponsors sufficiently sure of their own critical judgment to endorse literary items on a basis of quality alone, the Wake-Brook program was developed. . . .

"There is a temptation to dwell on our successes, to quote the complimentary things which have been said about Wake-Brook House books, and to list the impressive institutions and prominent individuals who have bought them. We realize, however, that our modest progress toward our goal is small indeed when compared with the need. There is much good work, much honest artistic and literary effort, which needs to be encouraged through publication and marketing. Our job, as we see it, is to bring together those who can appreciate fine work and those who create it. . . ."

Thanksgiving Week Spotlight

• During the latter part of November, thousands of churches and communities from coast to coast will spotlight the year-round Share-Our-Surplus endeavor with special services.

These SOS-dedicated services across the nation will express gratitude for the abundance with which a Divine Providence has blessed America and for the privilege of sharing this abundance with the hungry and oppressed in lands across the sea. Offerings received at these and other Thanksgiving Week services will augment individual church and other denominational contributions made at other times throughout the year.

Church World Service Share Our Surplus Program

THE SOS PROGRAM is made possible by the voluntary contributions of American church-goers whose gifts pay for distribution costs, administration and transportation not provided by our government or that of the recipient people. The CWS Christian Rural Overseas Program (CROP) which collects foodstuffs, commodities and cash from agricultural communities, works hand-in-hand with the American denominations in the nationwide SOS effort.

THE SOS FOODS come from the U. S. store of surplus commodities accumulated by the U. S. Commodity Credit Corporation under the agricultural price support activities. They are given without cost to our churches and are distributed through the SOS program without question of race, color or creed.

HUNGRY PEOPLE IN AMERICA are cared for first by donations from the U. S. surplus food stocks. Foods for overseas distribution—through SOS and similar programs of other agencies—are donated from surplus stocks only after the amounts necessary to relieve need in the United States have been provided.

FOOD REQUIREMENTS in overseas lands are determined by CWS representatives in the National Christian Councils or other recognized inter-denominational agencies. When these foods are received abroad, they are distributed—almost entirely through the services of volunteers—to the neediest among the hungry. Waste is virtually non-existent, and costs are kept to a minimum. As a result of the efficiencies that a world-wide network of voluntary agencies gives to the SOS program, relief dollars are "stretched" to almost unbelievable lengths.

DISTRIBUTED FREE to hungry people of many lands, these foods—plainly marked as a gift of the people of the United States—bear witness to Christian compassion and tangibly demonstrate the kinship of American church people with their unfortunate brethren overseas.

Specialization and the Ministry

DANIEL NOVOTNY

• If we are to take seriously some of the studies concerning the parish minister's morale and security in his calling, the conclusion is that there is a need for re-evaluation of the role of the clergyman. How does a minister look at his job? What is his sense of self-identity? The study conducted by Dr. Samuel Blizzard makes clear that many clergymen are frustrated by the "jack-of-all-trades" aspect of their jobs. They feel inadequate when they attempt to be administrator, public-relations expert, preacher, religious educator, psychologist, money raiser and ideal "family man." This sense of inadequacy becomes all the more acute in our age of specialization.

Those of us who serve churches in university communities are keenly aware of the current emphasis on specialization. In a sense, a university is a community of specialists. The larger the university, the more specialized becomes the speciality. This is true of the scientific field and it is also true of the humanities and the arts. The great temptation of the minister is to become a specialist, also.

In seminary most of us had a major—Theology, New Testament, Religious Education, Psychology, or whatever. We prepared a thesis and had the intellectual satisfaction of doing some study "in depth" in one field. If we continued our academic work after earning our B.D., this satisfaction increased and perhaps became a part of our personal intellectual life and the main focus of our reading and study. But most ministers serve churches. They are pastors first—not specialists. I believe that what Paul meant by being "all things to all men" was that one must leave behind the predisposition to see everything in the light of one's speciality.

If one's speciality is youth work, it is easy to insist that it should be the major emphasis of one's ministry, even though the greatest need of the particular church one serves is in the area of geriatrics. Or, if one's speciality is psychology, it is easy to place the emphasis on counseling, preaching, the program of the women's society and the concern of the Board of Deacons. It becomes a temptation to see as a candidate for "depth psychotherapy" every person of the Official Board who differs with the minister. In short, if the clergyman is to be truly a pastor, he must leave behind some of the satisfaction of working exclusively in one field. He must become "all things to all men." But this must always be within the context of the "Community of Faith" and with some sense of priority as Preacher of the *Word* and Pastor.

Perhaps this is where the popular word "dialectic" comes into consideration with reference to the work of the ministry. It has been said that extensive experience in the pastorate is not considered good preparation for seminary teaching in areas outside the field of Practical Theology. Seminary administrators know that the Reinhold Niebuhrs are exceptions in many ways. They know that ordinarily the pastor of a church in an industrial community for over a decade does not become a specialist in Christian Ethics. Yet when seminary administrators are sought, as evidenced by the recent appointments at Hartford and Howard, it is to the pastorate that the trustees look.

The minister who would be an adequate pastor and still have the satisfaction of intellectual study "in depth" must keep a "dialectical tension" between his knowledge on the one hand and the needs of his people on the other. He must see where he is inadequate in terms of the needs of his people. Yet it is not unreasonable for a portion of the minister's life and time to be spent in becoming more proficient in his particular area of concern. It may take some discipline to preserve the time, and it may take some education of the parish.

Perhaps the minister will never be a leader in his specialty—he may be a follower. Recently a father was filling out an application form for his daughter who hoped to be admitted to an exclusive college. One question was, "What leadership qualities does the applicant have?" The father wrote, "My daughter has no leadership qualities, but she is an excellent follower." In a few days the father received a telephone call from the Director of Admissions of the college. He said, "We are admitting 270 leaders and this fall we need at least one follower! We shall be very happy to have your daughter."

If a proper sense of priorities is maintained, a minister can have the satisfaction of study in one field—even though he will never be more than a follower. I believe this can be done without neglecting the needs of one's parish, but the minister must be aware that there will always be some "dialectical tension" between the two concerns.

Prayer of Thanksgiving

• For all the things for which we have never given thanks to thee, O Lord, we humbly bow our hearts. For common things of earth which sustain our bodies in health and strength, though we pay scant attention to them, we give thee thanks. For far-off things in the ages past or in lands distant from us which enlarge our heritage and expand our horizon, we give thee thanks. For invisible things of heaven and earth which sweeten life with beauty and grace, we give thee thanks. For things of the spirit which disclose to us the beauty of thy holiness and sanctify the passing time with eternal meaning, we give thee thanks. For things bought with a great price, given to us without cost, by which we are deepened and heightened to the measure of Christ our Lord, we give thee thanks. Though there be no end to thy gifts, help us to number them as they are revealed to us day by day. *Amen.*

—From *Prayers for Daily Use,* by SAMUEL H. MILLER

Town and Country Church Subscribers

• TOWN AND COUNTRY CHURCH was first published in November 1943, with approximately 1,000 subscribers. A recent check revealed that there were nearly one hundred subscribers who had received the journal continuously for the sixteen years of its existence. We are glad to publish their names here:

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TOWN AND COUNTRY CHURCH has come so far by voluntary cooperation. It will only go farther by more voluntary cooperation. (We need articles, news items and reports of conferences, as well as more subscriptions.) This is the interdenominational publication for rural church work. It is published nine times a year (excluding the three summer months) by the Department of Town and Country Church of the National Council of Churches of Christ in the U.S.A., 475 Riverside Drive, New York 27, N. Y. Subscription rates are $1.50 per year; $3.00 for two years; $4.00 for three years.

RSV Bible Concordance Published

• The first concordance reference edition of the Revised Standard Version of the Bible was published in September by Thomas Nelson & Sons on the seventh anniversary of the RSV.

Called the RSV Concordance Reference Bible, the new work has more than 75,000 center-column text references, a 192-page concise concordance with a list of proper names appearing in the Scriptures, and twelve full-color maps.

Since the RSV Bible was first published in 1952, more than 7,500,000 copies have been distributed, according to William R. McCulley, president of the publishing firm. In addition, he noted, nearly 4,000,000 copies of the RSV New Testament, which appeared in 1946, have been issued.

In compiling the concordance for the new reference Bible, the use of Univac, electronic "brain" engineered by Remington Rand, cut cross-indexing time to 400 hours, compared to the thirty years it took scholars to index the King James Version during the last century, the publisher said.

BOOK REVIEW

A Survey of Mission Workers in the Indian Field. By Anne O. Lively. Division of Home Missions, National Council of Churches, New York. 1958. $1.00.

This represents the results of a study conducted by The Office of Field Research of the Bureau of Research and Survey, National Council of Churches, for the Committee on Indian Work of the National Council's Division of Home Missions. Mission workers with eighteen religious bodies were invited to give their opinions about the most serious problems confronting the American Indians today. Two hundred and sixty-three of them responded, representing forty-three percent of those queried.

Their answers assessing the most serious problem range from inability to adjust to a new culture, unwise government policy and minority status to educational deprivation and economic insecurity. Some mission workers stress one over others; some link several together casually. Nearly all agree that considerable social disorganization exists on the Indian reservation.

One missionary notes that the most critical problem facing the Indian is his lack of true and balanced self-esteem. One worker points to the land situation as crucial, in his opinion. Many decry government paternalism and shifting policies, along with the greed of white men who still take advantage of the Indian. A worker who is Indian himself emphasizes their economic woes. Another Indian-born missionary points up another dilemma of his people—adapting to the ways of dominant society including persons, social, economic, political and religious areas of life.

Mrs. Anne O. Lively of the National Council of Churches poses four broad questions for the consideration of policy-makers and workers in the Indian field:

1. Is the role of the missionary "Americanization" through Evangelism?

2. What can we learn of benefit from Indian faith and culture; at what points can Indians benefit from us—from the Christian message and from our socio-economic system?

3. What is the role of a minority in a democracy; must it relinquish all of its beliefs and habits to be part of the dominant society?

4. How can more program unity be achieved with the Indian community, within and between denominations and between faith groups?

Mrs. Lively declares that evidence that there are no common goals among Indian workers is the most significant single finding of the study.

Thanksgiving Day

• From its very start, our nation has set aside one day to render thanks to Almighty God. That day is Thanksgiving Day. Each year the President issues a proclamation asking every citizen to express gratitude to a bountiful Creator.

The purpose of Thanksgiving Day was summed up by George Washington in his proclamation for a national Thanksgiving Day shortly after his inauguration. He said: "Whereas it is the duty of all nations to acknowledge the Providence of Almighty God, to obey His will, to be grateful for His benefits, and humbly to implore His protection and favor, I do recognize and assign Thursday, the 26th day of November next, to be devoted by the people of these states to the service of that great and glorious Being who is the beneficent Author of all the good that was, that is, or will be."

Religion In American Life, an organization dedicated to reminding us of the spiritual ideals of our way of life, suggests that these words of Washington be kept in mind as we acknowledge God's goodness even as we gather around the Thanksgiving turkey. Better yet, attend a Thanksgiving Day service of worship and give thanks together with your fellow Americans. It will be in keeping with our cherished American traditions.

Judge Not

How do we know what hearts have vilest sin?
How do we know?
Many, like sepulchres, are foul within,
Whose outward garb is spotless as the snow,
And many may be pure we think not so.
How near to God the souls of such have been,
What mercy secret penitence may win—
How do we know?

How can we tell who sinned more than we?
How can we tell?
We think our brother walked guiltily,
Judging him in self-righteousness. Ah, well!
Perhaps had we been driven through the hell
Of his untold temptations, we might be
Less upright in our daily walk than he—
How can we tell?

Dare we condemn the ills that others do?
Dare we condemn?
Their strength is small, their trials not a few,
The tide of wrong is difficult to stem.
And if to us more clearly than to them
Is given knowledge of the great and true,
More do they need our help and pity too—
Dare we condemn?

God help us all, and lead us day by day,—
God help us all!
We cannot walk alone the perfect way.
Evil allures us, temps us, and we fall.
We are but human, and our power is small;
Not one of us may boast, and not a day
Rolls o'er our heads but each hath need to say,
God bless us all!

—Unknown

Work

Let me but do my work from day to day,
In field or forest, at the desk or loom,
In roaring market-place or tranquil room;
Let me but find it in my heart to say,
When vagrant wishes beckon me astray,
"This is my work; my blessing, not my doom;
"Or all who live I am the one by whom
"This work can best be done in the right way."

Then shall I see it not too great, nor small,
to suit my spirit and to prove my powers;
Then shall I cheerful greet the laboring hours,
And cheerful turn, when the long shadows fall
At eventide, to play, and love, and rest,
Because I know for me my work is best.

—Henry van Dyke